THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.*"—GAL. iii: 26-27.

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SIGNS FOLLOW BELIEVERS.

BY ELDER JOSEPH ECKERSLEY OF THE LIVERPOOL OFFICE.

THE writer responds with pleasure to a request made of him to furnish readers of the STAR with some personal experiences demonstrating the miracle working power of God in these last days.

True it is that many people question any testimony given which evinces that God dispenses spiritual gifts to His covenant children now as in primitive ages. This unbelieving spirit, so prevalent in the world to-day, is largely the result of incorrect teaching, a misunderstanding and wrong interpretation of the written word of God. For hundreds of years past, the Christian world has been educated to believe that the gifts of prophecy, healing the sick, speaking in new tongues and the possession of various other gifts enjoyed by the former-day Saints so commonly, that Charles Wesley designated the period in which they lived as an age of golden days, have forever ceased; that they were only given to establish the authority of the immediate associates and disciples of Jesus Christ, and not intended as a legacy bequeathed to all who should receive the Holy Spirit. No wonder that men in our day doubt the ability and power of the Omnipotent Father, when the teachers of so-called Christendom have so grossly erred in their interpretation of the Scriptures and scattered broadcast seeds of unbelief.

How empty are the vain theories of puny men as compared with the inspiration of the Holy Ghost. Joseph Smith, the latter-day Prophet, gave utterance to this self evident truth, one among many of the gems of inspiration given for the edification and guidance of all lovers of divine truth. "There is a law irrevocably decreed in heaven before the foundations of this world, upon which

all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." In keeping with this principle, if we can find the conditions upon which primitive Saints received the before mentioned graces, we can rest assured that strict obedience to the same laws will bring to us the same blessings. If it were otherwise, God would cease to be that perfect and just Being we have always believed Him to be. Perfect in His nature, attributes and laws, He is unchangeable, "the same yesterday and to-day, and forever."

The Redeemer, after making the great sacrifice for sin, appeared in His resurrected body to His chosen disciples. All power had been given to Him in heaven and in earth, His authority was supreme, and therefore, the commission He gave to His ordained ministers and the promise made to those who should believe on their teachings should never be doubted by those claiming that He was the Christ. These are His words: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark xvi: 15-18.) The law here given upon which spiritual gifts and miracles are predicated is so positive and unmistakeable that no attempted explanation could make it clearer. Those who believe in the Gospel taught by the Apostles and are baptized shall be saved. From what? Sin and its consequences, and if they endure in righteous living to the end of their mortal career they shall be eternally saved. And so long as they remain in this probation, in proportion to the faith they manifest, they shall receive the gifts enumerated, for as in days of old, "all things are possible to them that have faith." It was by the exercise of this principle that the ancients wrought miracles and obtained promises (Heb. xi). If those who now profess belief in Jesus do not enjoy the spiritual gifts He promised it is not because He has reversed Himself, or that there is no further need of them. It is purely for want of a living, active faith in the ability and power of the Almighty to make good His promises. This was evidently the view taken by John Wesley, when he said that the reason why the gifts were no longer to be found in the church, was not as some ignorantly suppose, because they were no longer needed, but the love of many was waxed cold. "This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian church—because the Christians had turned heathen again and only had a dead form left" (Wesley's Works, Vol. 7, Sermon 89, p. 26, 27).

Since the days of the Savior, whenever and wherever men have been properly called and ordained to preach the Gospel, and sent to build up the Church of Christ, signs have always followed believers, and those adopted into the Church have rejoiced in the manifestations of the Spirit. The New Testament furnishes numerous instances of miracles wrought in the days of Jesus and the Apostles, not to gratify curiosity or satisfy "sign-seekers," not to convince and convert unbelievers, but for the benefit, comfort, edification and blessing of those who believed and claimed the promises. The Son of Man

was Himself most successful where the people believed in His divine mission, and where they were indifferent and skeptical, "He did not many mighty works there because of their unbelief." Following the heavenly visions and the conferring of apostolic authority upon the youthful Prophet, Joseph Smith, the Church of Christ was organized by revelation and commandment on the 6th day of April, 1830. From the birth of the Church in latter days to the present hour the same spiritual graces and gifts that adorned the primitive Church have been enjoyed by the Latter-day Saints. Having subscribed to the conditions named by the Savior, they have received by baptism a remission of sins. The Holy Ghost has been given to guide, teach and comfort them. According to their faith the manifestations of the Spirit have been bestowed. To one has been given wisdom, to another knowledge, to another faith, to another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues. There are tens of thousands of living members of the Church of Jesus Christ of Latter-day Saints—to say nothing of the army that has gone to join the Church above—who have witnessed the miracle-working power of God, and borne witness that they have been recipients of His blessings, and that signs do follow the true believers.

Following are a few of the many manifestations of the power of God that are part of the writer's own experience:

Late in the evening of a summer day in the year 1888, two humble Elders, wearied and fatigued with a long day's walk, knocked at the door of one John William Craven of Huddersfield, Yorkshire. The head of the house was a whole-hearted, generous soul, the light of whose countenance always gave warmth to his friends and indicated the state of his feelings. As he answered the door the same genial smile, so characteristic of his nature, was apparent, and yet it was easy to be seen and felt that some overhanging cloud was shadowing sorrow. He extended the hand to greet us and stepping a pace forward said, in a low and broken voice, "We have diphtheria in the house. Percy is near death's door. The doctor says unless there is a speedy change he will soon pass away. We should like to have you stay with us, but perhaps you think it unwise to expose yourselves." Simultaneously the answer came from both travelers that we were not afraid of the malady and would like to stay and comfort the family. Shortly after we entered, the father retired to join the anxious mother and the doctor, who were watching the suffering child. After some time the doctor came downstairs, and perhaps thinking we were relatives, shook his head and said, "There is little hope, the life of the little one is hanging by a thread. Unless there is a great change, which we can hardly expect, he will soon pass away!" When the doctor had left the house, we found our way to the sick room. The little sufferer was fighting for breath, and it did seem that his hours were numbered.

The mother and father seemed inspired with new hope at our coming. In the name of the Lord we anointed the child with oil and prayed for him. There was an immediate and marvelous change. He commenced to breathe naturally, there was a bright look in his eyes, and before the mother retired for sleep, something she had not done for some nights past, the little boy talked cheerily. When the doctor called next morning he was perfectly

astounded, and declared that he had never known of so marvelous and sudden a recovery in all his practice. Percy has grown to be a man, and for many years past has been a resident of Provo, Utah, whither his parents took him many years ago when they gathered with the Saints. The mother has passed to the spirit world. The father still lives at Provo. Publicly and privately he has testified of the healing power of God that rested upon his child, and he never tires of bearing witness that signs follow believers.

The writer had been a member of the Church of Jesus Christ only a few weeks when in the summer of 1886 he attended a cottage meeting at Manchester. Elder John Holt arose to bear testimony, and instantly a heavenly feeling seized the writer. Brother Holt commenced to speak in an unknown tongue, a language that was strange to all present; but there were several persons in that little body of worshipers who understood every word of exhortation and comfort that he uttered. When he sat down, one arose and gave the interpretation of what had been spoken, and others bore testimony that the interpretation given was correct. For the first time in his life the writer realized the fulfillment of the Savior's promise, "they (meaning believers) shall speak with new tongues," and since that day he has many times witnessed this manifestation of the Spirit.

One summer evening in the year 1886, a cottage meeting was held at the home of Brother Maddock, at Manchester. During its progress Brother Maddock arose and with a broken heart related many sacrifices he had been called to make for the Gospel's sake. Even then his family, numbering several souls, were in poverty, sickness and distress, and he was without employment. Following him, a young brother stood up and filled with the Spirit of the Lord prophesied that before the year should close upon them, the entire family should cross the mighty deep and be safely located in the Rocky mountains, the gathering place of the Saints. Naturally, the fulfillment of this prediction did not seem possible, for no person present could think of any way in which such a deliverance could come to this afflicted household. But the Spirit had whispered and all were filled with hope and assurance; tears of joy were mingled with songs of praise. Only a few weeks had elapsed when the father bade farewell to wife and children and started for the Rocky mountains. In a marvelous manner the way had opened for him to make the journey. Time passed and the year was drawing to an end, but the way seemed closed to the members of the family that were left behind. They were certainly tempted to doubt that the promise would be fulfilled, but the memory of the desperate outlook that preceded the departure of the husband and father reassured them. Just as the season was almost over, word came that means for their emigration had been sent. They, too, were remembered of the Lord, and in His own way He gathered them all to Zion. The promise was realized before the dawning of the new year.

While working at Mapleton, Utah, in the year 1890, the writer was summoned to the death-bed of a young woman at Springville. She had not long since left all her relatives in England to make her home with the covenant children of the Father, and she had prayed earnestly for the privilege of working in the temple for herself and kindred dead. For days she had been as it seemed in the arms of death, and now as we stood gazing upon her, the nurse

bent low her ear and stepping forward said, "She is gone." The writer, as if unconscious of what he saw and heard, laid hands on the prostrate form and fervently petitioned the Lord to restore her to life and health. She immediately raised up in bed and praised the Lord. It was not without a feeling of regret, however, that she took up the burden of life again, for when the full consciousness of her condition came to her she exclaimed, "Why did you bring me back?" Later, she described how her spirit left the body and she could see her own lifeless form and all that was taking place in the room. Her spirit seemed to be held by some power from going away, and was hovering above the corpse until the Lord acknowledged the prayer of His servant. The reunion then took place, and mortal life began again. A few days later she started on a long journey to visit and labor in the temple of the Lord.

A few years ago a quantity of lye was taken accidentally by a child living at Loa, Utah. The suffering of the little one was most intense, and for some time the parents despaired of its recovery. As it was unable to eat, it soon wasted away, until it became hardly more than a skeleton. In company with another Elder the writer by request called to see the little one. We anointed it with oil and laid hands upon its head, administering the ordinance for the healing of the sick. From that hour the child took nourishment and was restored to health.

About eight years ago the writer and another Elder were called to visit a young woman who was tormented by an evil spirit. For weeks all living in the same house had been kept in constant fear, for when possessed of this power, she required several persons to restrain her. This was not the first time that Elders had been called in to rebuke the evil spirit. In some cases it had defied them and tauntingly advised them to go and throw away their tobacco, or in some other way prepare themselves to use their authority. In other cases it had instantly departed when rebuked, but returned again after a time to take up its former abode. For several days after each attack the afflicted one was laid prostrate on a bed of sickness.

Before reaching the house we decided that we would find out if possible from the spirit itself why it continued to trouble the unfortunate soul. The room was filled with sympathizing friends, some of whom were seeking to quiet the person tormented. The writer will never forget the look that met him as he entered the room; the eyes of the one possessed were like coals of fire and directed straight at him.

Going up to the bedside the writer said: "What are you doing here?"

The words came back in an unnatural, defiant tone, "What are you doing here?"

"I came on my Master's business."

"So did I come on my master's business."

"Who is your master?" the writer enquired.

Again the impudent words were thrown back, "Who is your master?"

"Jesus of Nazareth." As these words were pronounced, the form rolled violently over to the other side of the bed, but as the conversation continued it came back again.

"What is your name?"

"I don't have to tell you my name. What is your name?"

"Joseph Eckersley, and I am an Elder in Israel. Do you know me?" Again the frightened expression appeared and the form rolled away.

"When did you come here?" the writer asked.

"When no big man was around."

"And who sent you?"

"That great big, big man sent me."

"How long are you going to stay?"

No one who heard the answer will ever forget the malicious tone as the spirit dragged out the words, "Just as long, as long, as long as I can."

The writer replied, "Thank the Lord, that is not very long." Turning to the people in the room, he said that if any were lacking in faith, they had better withdraw. All stayed. We then anointed her with oil and in the name of Jesus Christ and by the authority of the holy priesthood we rebuked the power of Satan, commanding the evil spirit to depart and not to return. Instantly the sufferer was relieved, her face resumed its natural expression, and in a gentle voice our sister said to us, "How grand!" From that time on she was never troubled by the powers of darkness.

Such have been some of the manifestations of the power of the Lord that have come under the writer's own observation. Thousands of the Latter-day Saints have beheld similar things.

WORK FOR ALL.

BY JOHN T. SEAICH, LOCAL ELDER OF THE LONDON CONFERENCE.

THE salvation of the human family is esteemed with such unspeakable importance in the sight of God, that it behooves all Latter-day Saints to exert untiring and earnest efforts to bring the people to a knowledge of the Gospel of Jesus Christ. In consequence of existing prejudice and misrepresentation, almost countless numbers are opposed to what is called "Mormonism," and as a result we find few, comparatively speaking, that are broad enough to give us a hearing. Opportunities of presenting the Gospel are, therefore, too precious to allow of an atom of indifference, and when once a conversation or the privilege of speaking to strangers is secured, the exponent should make the very best of the occasion.

Great care should be exercised not to criticise unnecessarily any denomination, sect or creed. It is an easy matter to offend or discourage an honest seeker after truth by unpleasant reflections regarding his particular denomination. Let it be remembered that every church has within its pales honest, sincere members who hold their religion very dear; to such it is sufficient to preach the true and unadulterated Gospel. Show them the truth, and when converted they will no longer cling to error. No man will desire to retain a wrong impression of any description, when once the truth is established within him. The natural sequence of truth on any matter is the shattering of error. The mind of the Latter-day Saint, when publicly speaking or conversing upon the Gospel, is often carried to the many creeds existing in Christendom, and one should always be prepared to bestow the credit due them. The writer is reminded of the good that has been accomplished by

charitable and considerate missionaries. They avoid unnecessary and harsh statements regarding that which others may believe to be correct.

The Latter-day Saints are commissioned with the authority of God to preach the principles of eternal truth, and the privilege is given to every member to assist in opening up the way for the work of the ministry. It has been truly said that the local Saints in many instances, can do more than the Elders in seeking out the honest in heart. Many men and women have been made the happy recipients of the Gospel, as a result of being brought by the local Saints into contact with the servants of the Lord either in meetings or in their homes. Considerable good can be and is accomplished by the Saints introducing the missionaries into their homes, in order to meet their relatives and friends. In this way the opportunity is afforded for the principles of the Gospel to be preached to many that would not on account of prejudice or misunderstanding care to attend the meetings.

Many honest people are the victims of ignorance concerning the Church and its principles (a condition for which they are not always responsible), and the question should interest every earnest Latter-day Saint as to how the Gospel can be brought before them. Many shining lights in the Church to-day are those who at one time were ignorant and perhaps prejudiced concerning the work of God, to which they now solemnly testify as being eternal truth. The Gospel had to reach such. Many of this type are scattered in the world to-day and must be sought after.

Each Saint has a circle of relatives and friends over whom he or she has a rightful influence, and among whom his or her missionary labors should be exerted.

In addition to the usual worshiping gatherings of the Saints, there are other organizations and meetings to which strangers often feel inclined to attend. For instance the Mutual Improvement association is often appreciated and supported by people not numbered among the Saints, and it is needless to comment upon the good that is likely to result as a consequence. Many people whilst they may have objections to visiting the Sabbath services conducted by the Church are not so prejudiced in attending the other organizations referred to.

We have freely received of the Gospel, and knowing of its truthfulness, power and eternal benefit to man, no effort or means on our part should be lost in bringing others to the glorious light, that they may like ourselves be in possession of the Pearl of Great Price. Our work may not always receive appreciation from the world, but we have every promise and encouragement from God to work with patience, love and energy, to bring souls to exercise a living faith and an obedience to the plan of salvation. Our reward in so doing is not altogether confined to the future, but we have every satisfaction and blessing from God in our labors. With all these things in view, and in gratitude to our Heavenly Father for bringing us to the light, let us utilize our time and efforts unceasingly for the cause of truth.

A CHINESE saying is: "Speak not ill of any woman; if a woman be not righteous, what she is speaks for itself." But why should we speak ill of any human being? Evil will speak for itself; we need not be its mouthpiece.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 27, 1902.

EDITORIAL.

THE INFIDEL AND GRATITUDE.—Many a sincere believer has felt the covert if not the open scorn of infidel acquaintances for his faith and his willingness to make sacrifices in serving the Lord. Is the position then of the unbeliever so irreproachable? He looks upon Jesus Christ as a deceiver, or at best as a mortal man whose disciples for reasons of their own called Him a God. If he does not cast away entirely the idea of Deity, he makes our Father in heaven an impersonality that he sometimes calls God, but more often, nature. The most he can say is that he does not know whether there has been a Savior or a need for one, and whether there is a God or not. He admits the possibility of there being both a divine Father and a divine Son; but he can do business, carry on scientific work, or learn the fine arts without knowing about such mysterious things. The earth is so beautiful and marvelous and productive that he thinks he has ample opportunity of being happy and doing good without being religious.

Of course it is lovely if men will live according to the laws of conscience and be honest, virtuous and helpful to the weak, whether they be called Christians or not. These virtues are admirable, and are, incidentally, just what Jesus taught. But because an infidel leads a moral life, he is not relieved of responsibility for unbelief nor is his position made logical. In all other matters except religion he will believe testimony unless he has evidence that contradicts it; and where a thing may be learned, he will not rely on testimony alone but will find out for himself. But no infidel has any evidence to contradict the testimony that God and Christ live and that there is a future life. Why do they not seek to know the truth in this most important matter?

Certainly no one can brush aside such a subject as not worth knowing. The present with its duties is certainly weighty, but we are rushing on, without being able to stop ourselves, to meet the future. Before to-morrow dawns we may be struggling with death, and then all that earth can give is forgotten, and the laws and conditions of the eternal world are realized to be of mighty importance. At best life is of short duration. The hills that we climb, the trees of the forest, even the flagstones of our walks have outlived many generations. In fifty years how few of the readers of these lines there will be enjoying mortal life! But it is not necessary to think that death will come soon to realize the necessity of preparing for the state that follows. It will come to every soul inevitably, sooner or later.

It is a rule of good society that when gifts or favors are received, suitable acknowledgement should be made to the giver. This is but the manifestation of gratitude, the attribute of all noble souls. The natural impulse of good men and women is to recognize their benefactors and show appreciation of kindness. Does this principle cease to apply when the Lord is our benefactor? Are we not in duty bound to thank Him for what He has given us? An honorable infidel would blush with shame should he find that he had neglected to thank a stranger who had given him food and clothing when he was destitute. But God, our Father, has given us infinitely greater blessings than food or raiment, and yet many a human being passes through life without offering to the Creator one word of thanksgiving.

No mortal can conceive of the debt of gratitude we owe to the Lord. Even the most enlightened in spiritual things sees only dimly the past and the future and the whole extent of salvation. In our most exalted moments we can but feebly understand the value to us of the redemption wrought out by our Savior, Jesus Christ. Yet any one who will think of himself can comprehend enough to make him thrill with love for his Maker. No machine devised by man was ever so wonderful as the least enlightened human soul. And the soul is not a machine, but a living intelligence with an individuality of its own. Not one of the fourteen hundred millions who now inhabit our globe is just like any one of the others. Each has a distinct character. If we are all elementally different, we must each have had the mind of the Creator directed toward us separately. We were not cast in one mould, but our individual characters were formed by the intelligence and attention of a loving Father. We must pay high for the culture that we receive here on earth from the educators, but our Father's service to us is as much greater than theirs as the sculptor's work is greater than that of his servant who keeps the statuary clean.

If gratitude is a duty in earthly things, consistency demands that we be grateful for heavenly blessings. We manifest this gratitude by worshiping and serving the Lord. We may always find Him out and feel that He knows and loves us if we will diligently seek Him. One may serve the Lord and yet not labor in the ministry abroad or hold any high position in His Church. It is essentially necessary, however, that we be doing all the good we can, and that we hold ourselves ready, as did true knights of old toward their king, to undertake whatever the Lord calls on us to do, even if it be to lay down our lives.

Going up to Zion.—Through the Prophet Micah the Lord declared in ancient time that "in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come and let us go up to the mountain of the Lord and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion and the word of the Lord from Jerusalem."

The last days have come, but as yet these prophetic words have not been completely fulfilled. Certainly the word of the Lord has not yet begun to

issue from Jerusalem. But indications are that the holy city will soon be the center, around which the gathering Jews will settle. The voice of messengers from the Lord will yet be heard upon its streets. A beginning of the fulfillment has been made, however, for the house of the Lord has been established in the top of the mountains, and people from many nations actually do say: "Come let us go up to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths." The law of the Gospel is also going forth from Zion, for there is the Prophet and mouthpiece of the Lord.

Outside of the gathering of the Saints to Zion, there are many people who go there and learn the ways of the Lord. The once bleak wilderness has been transformed, and tourists from many lands now visit the cities of the Saints and take interest in the progressive people. A great missionary work is being done among them and thousands go away carrying literature on the Gospel and the memory of the testimonies of devoted missionaries who have borne personal witness that Zion is being established. At the Tabernacle grounds one Sunday this month, information concerning the Gospel was given to visitors from at least sixteen states of the American Union, China, Siberia, Australia and Germany. About five hundred of these gathered in the Tabernacle, where a musical program was rendered and a few words of welcome and testimony were spoken.

J. J. C.

Elder Caleb D. Brinton writes from his home in Salt Lake county, Utah, that he with the other members of the company that left Liverpool, October 9th, have arrived at their destination in safety. The voyage was rather rough but not serious.

Releases.—President William F. Murphy of the Irish, and Elder Walter J. Kelly of the Birmingham conference, are honorably released from their labors to return home by s.s. *Commonwealth*, sailing December 20, 1902.

Appointment.—Elder Robert Wills is appointed to preside over the Irish conference.

Departures.—A company of Saints and the following named missionaries in charge of Elder Webster, sailed from Liverpool per s.s. *New England*, Saturday, November 22nd, 1902: James O. Webster, Parley P. Prophet, Joseph H. Knowles, William H. Folland, Hopkin B. Campbell, William T. Carlisle, Thomas R. Ward, David Athay, Walter Hawkes, John Cook, Lewis A. Huffaker, Samuel C. Howard, Arthur D. Towler, William H. Nightingale, George A. Wood, John L. Christiansen, Martin L. Lee, Charles J. Olsen, Hans J. Zobell, Jens C. L. Breinholt, John H. Berg, Archibald W. Young, Joseph C. Platt, Christian Rohrbach, J. F. Bowring, John Tingen, Leonard Van den Akker, Frank W. Thatcher, Maima M. Thatcher, Ella R. Hunt.

The Bristol semi-annual conference of the Church of Jesus Christ of Latter-day Saints will be held at 27 St. George's Place, Cheltenham, on Sunday, December 7, 1902, services commencing at 10:30 a.m., 2:30 and 6:30 p.m. A cordial invitation is extended to all.

THE LIVERPOOL CONFERENCE.

THE semi-annual conference of the Liverpool district of the Church of Jesus Christ of Latter-day Saints, was held in the Weaver's Institute, Charlotte Street, Burnley, November 23, 1902, at 10:30 a.m., 2 and 6 p.m., President William J. Facer presiding. There were present of the missionaries from Zion: Apostle Francis M. Lyman, President of the European mission; Elders Joseph J. Cannon, Jesse B. Higgs, Alfred A. Robinson of the Liverpool office; John H. Woodbury, David McCleery, William M. Howell, Simon W. Beck, Joseph S. Clark, Jr., J. Scott Jensen, Elias W. Crane, Jr., Edmund G. Jenkinson, Alma E. Wayment, John C. Duncan, Lewis J. Read, James F. Sheffield, Samuel Hunt, Albert J. Cope, William F. Rasband, Milton W. Snow and Joseph J. Shields of the Liverpool conference.

After the usual opening exercises the sacrament was administered by Elders Hunt and Cope. President Facer made a few opening remarks of welcome, and reported briefly the condition of the conference. The general and local authorities of the Church were then presented and unanimously sustained. The statistical report for the past six months was read. Elder Beck proved that notwithstanding God is merciful, He cannot so extend His mercy as to allow any one to enter into the kingdom of heaven contrary to His decreed laws; otherwise He is not a God of truth. Elder Robinson spoke upon the divine mission of Jesus Christ. Through His vicarious sacrifice all men are redeemed from the fall of Adam, but to be exalted in the kingdom of God, we must conform to His laws and commandments. Elder Duncan discussed the immutability of God.

President Lyman occupied the remaining time. The Gospel of Jesus Christ is to be preached to all the world and this devolves upon the Elders of Israel. Great blessings are in store for those who render obedience to its laws. The Latter-day Saints have the Holy Ghost to guide them to the eternal future. It is an anchor to the soul and serves thus as long as we do what is right. Mortal birth is not the beginning of the spirit's existence as death is not the end. We are eternal beings. Mortality is the place to prove ourselves worthy of the eternal riches which cannot be compared with perishable things. Jesus Christ is the pattern. Perfection is within the reach of all men if they will live the Gospel.

After singing and prayer in the afternoon, Elder Higgs testified of the restoration of the Gospel through the instrumentality of Joseph Smith. Elder Clark said it has been necessary to obey the laws of God in every age of the world. All blessing are predicated upon obedience to divine law.

President Lyman said it was the privilege of all men to know the only true God and His Son Jesus Christ if they will do His will. The Book of Mormon is not meant to displace the Bible. It is a history and record of God's dealings with His people upon the western hemisphere. The Book of Mormon was not brought forth by the wisdom and knowledge of man, but by the power and inspiration of God. As it corroborates and makes plain the truths of the Bible, they should go hand in hand. The Bible, Book of Mormon and Doctrine and Covenants are not a sufficient guide to salvation. Continuous revelation from God is necessary in every age of the world, for the guidance

of the Church and for the calling and empowering of men to officiate in the ordinances of the Gospel. Baptism of infants is unnecessary and unscriptural. They are redeemed through the blood of Christ, and Satan has no power over them until they arrive at the years of discretion and accountability. All men must receive the Gospel in this life or in the hereafter. The second coming of Christ is at hand, and He will take vengeance on them that know not God and obey not the Gospel. Sister Ada Watson sang "He is a Man of Sorrows."

In the evening service Elder Cannon explained the harmony and similarity which exists between the teachings of Christ and His Apostles and those taught by the Latter-day Saints. He testified that there are three motives that lead us to serve the Lord; namely, the desire of obtaining reward, the desire to escape punishment, and the love of God. President Facer spoke upon the words of John xii: 48-50. The words of Jesus Christ will judge all people. They did not pass away at His death, but abide forever. Religion to be acceptable must be God-given. Man cannot with his own wisdom find out God or the ways of God. A solo, "Lead Kindly Light," was rendered by Brother John Watson.

The remainder of the time was occupied by President Lyman speaking upon the spiritual and moral condition of the Latter-day Saints. The Gospel is reasonable and practical. It requires great self-sacrifices, even of all if necessary. All things have a beginning. One must begin at the bottom of the ladder. God is the great schoolmaster. We believe in the blood atonement of Jesus Christ for the sins of the world, but to make His blood applicable to the fullest extent we must conform to the plan He organized in the earth. The Lord will draw all men if they will allow Him.

On Monday morning at 9 a.m. the Elders assembled in a council meeting, where the reports for the past six months were presented. President Lyman also gave many timely and valuable instructions to the brethren, which were enjoyed and appreciated by them. The work of the past six months has been very successful. Twenty-one persons have been added to the Church during that time.

WILLIAM M. HOWELL, Clerk of Conference.

THE GENERAL CONFERENCE.

THE PEOPLE VOTE TO SUSTAIN THE OFFICERS OF THE CHURCH.

(Concluded from page 742).

THE GENERAL AUTHORITIES

of the Church were presented by President Joseph F. Smith, to be voted upon by the conference, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as first counselor in the First Presidency.

Anthon H. Lund, as second counselor in the First Presidency.

Brigham Young, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W.

Taylor, Marriner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot and Hyrum M. Smith.

John Smith, as Presiding Patriarch of the Church.

The counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch as Prophets, Seers and Revelators.

First Seven Presidents of Seventies: Seymour B. Young, Christian D. Fjeldsted, Brigham Henry Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston, as Presiding Bishop, with Robert T. Burton and Orrin P. Miller as his first and second counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church historian and general Church recorder.

Andrew Jenson, Orson F. Whitney, A. Milton Musser and Brigham H. Roberts, assistant historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, James Sharp, John Nicolson, George H. Brimhall, Rudger Clawson, Joseph M. Tanner and John R. Winder.

As General Superintendent of Church Schools: Joseph M. Tanner.

Secretary of Church Board of Education: Arthur Winter.

As members of the Board of Examiners: Joseph M. Tanner, Benjamin Cluff, Jr., George H. Brimhall, Joshua H. Paul and James H. Linford.

OFFICERS AND MEMBERS OF THE GENERAL BOARD OF THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Bathsheba W. Smith, general president; Annie Taylor Hyde, first counselor; Ida Smoot Dusenberry, second counselor; Emmeline B. Wells, general secretary: Clarissa S. Williams, general treasurer.

OFFICERS OF THE DESERET SUNDAY SCHOOL UNION.

Joseph F. Smith, general superintendent; George Reynolds, first assistant general superintendent; Joseph M. Tanner, second assistant general superintendent.

Members of the Board: Joseph F. Smith, George Reynolds, Joseph M. Tanner, Thomas C. Griggs, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, George Teasdale, Hugh J. Cannon, Andrew Kimball, John W. Taylor, L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson, Anthon H. Lund, John R. Winder, James E. Talmage, George M. Cannon, Horace Cummings. George D. Pyper, general secretary; George Reynolds, treasurer.

GENERAL OFFICERS OF THE YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATIONS.

Joseph F. Smith, general superintendent; Hebert J. Grant and Brigham H. Roberts, assistants; Thomas Hull, secretary and treasurer; Evan Stephens, music director; Horace S. Ensign, assistant music director.

Aids: Francis M. Lyman, John Henry Smith, Matthias F. Cowley, Abraham O. Woodruff, J. Golden Kimball, Junius F. Wells, Milton H. Hardy, Rodney C. Badger, George H. Brimhall, Edward H. Anderson, Douglas M. Todd, Thomas Hull, Nephi L. Morris, Willard Done, Le Roi C. Snow, Frank Y. Taylor, Rudger Clawson, Rulon S. Wells, Joseph W. McMurrin, Reed Smoot,

Bryant S. Hinckley, Moses W. Taylor, Brigham F. Grant, Henry S. Tanner Hyrum M. Smith, William B. Dougall.

OFFICERS OF THE YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATIONS.

Elmina S. Taylor, president; Maria Y. Dougall, first counselor; Martha H. Tingey, second counselor; Ann M. Cannon, secretary and treasurer; Mae Taylor Nystrom, corresponding secretary; Joan Campbell recording secretary.

Aids: Adella W. Eardley, Sarah Eddington, Agnes Campbell, Lillie T. Freeze, Susa Young Gates, Minnie J. Snow, May Booth Talmage, Emma Goddard, Rose W. Bennett, Alice K. Smith, Elizabeth C. McCune, Ruth M. Fox, Julia M. Brixen, Helen W. Woodruff, Augusta W. Grant, Mary A. Freeze.

OFFICERS OF THE PRIMARY ASSOCIATIONS.

Louie B. Felt, president; Lillie T. Freeze first counselor; Josephine R. West, second counselor; May Anderson, secretary and treasurer; Olive L. Derbidge, assistant secretary; Euphemia I. Burnham, recording secretary.

Aids: Aurelia S. Rogers, L. Lula Green Richards, Isabella S. Ross, Camilla C. Cobb, Edna L. Smith, Eliza Slade Bennion.

GENERAL BOARD OF RELIGION CLASSES.

Anthon H. Lund, general superintendent; Rudger Clawson, assistant general superintendent; Joseph M. Tanner, assistant general superintendent.

Members of board: L. John Nuttall, John M. Mills, Henry Peterson, Horace Cummings, Joseph W. Summerhays, Matthias F. Cowley, Hyrum M. Smith, Rulon S. Wells, Joseph W. McMurrin, L. John Nuttall general secretary.

Leader and director of the Tabernacle choir, Evan Stephens, with Horace S. Ensign as his assistant; John J. McClellan as organist, and all the members of the choir.

John Nicholson, as clerk of the conference.

The voting to sustain was affirmatively unanimous.

The President read the following and in suitable remarks gave it his hearty approval:

Salt Lake City, Utah, October 6, 1902.—An organization has recently been effected under the direction of the general board of the Relief Society of the Church of Jesus Christ of Latter-day Saints, in which Sister Emma A. Empey was sustained as general supervisor of the Relief Society nurses, with Sister Phebe Y. Beatie as secretary and treasurer, and Sister Margaret C. Roberts as instructor.

It is desired that the Relief Society of every stake of Zion shall send as many young women as possible to study nursing and that the presidents of stakes shall interest themselves with the Relief Societies and young ladies that the good work that has been started here may be carried on and that the sick and needy throughout all the settlements may have proper attention.

The class will start Monday, November 3. For further information see Relief Society pamphlet, or write to Sister Phebie Y. Beatie at 55 North West Temple Street, Salt Lake City. Emma A. Empey, general superintendent.

PRESIDENT SMITH

spoke for a short time at the conclusion of the conference. The promise made six months ago to the effect that the Gospel would be carried into the world had been fulfilled as far as the authorities had been able. Many of the stakes and wards had been visited by the Presidency and the Apostles

President Smith regretted to say that Apostle Young was confined to his home with severe sickness; but he hoped that the Lord would heal him of his affliction.

We had heard during this conference from nine of the Apostles and a number of the stake presidents. He desired that every officer should be recognized in his office. The teacher in his sphere has as sacred a calling as the Apostle in his, and should be recognized by the Bishop and the Saints.

Many important doctrines had been touched upon by the speakers, and he endorsed all that had been said. He spoke especially of the *Juvenile Instructor* and *Era*, and of the diligent labors of Elder George Reynolds, as one of the editors of the first named magazine. These publications should be sustained by the Saints. They could not do better than to subscribe for these Church periodicals.

He hoped that the Saints would go from the conference with an improved spirit; that they would not entertain any feelings of malice against any living person, whether or not that person were a member of the Church. The spirit of forgiveness that Jesus manifested on the cross should be exhibited by the Saints. Then they would be at peace with the world.

One year ago we had heard from President Snow, through whom the Lord had done a work which neither President John Taylor nor President Wilford Woodruff had done. He felt like recognizing this labor and thanked the Lord for the late President. President Snow testified also to the fact that the Prophet Joseph had established the principle of plural wives and that the world would be held responsible for the way in which they treated this testimony. This itself was a great thing which President Snow had accomplished.

The Saints should encourage the mutual improvement organizations. Our young men and women were uncontaminated in their minds with the false traditions of the world, and these young people should be labored with—those who are inclined to be wayward. We have a mission at home that is as important as foreign missions. The saving of souls in the world is as necessary as the saving of souls at home; but we had especially to do a work among our youth at home.

The President commended the various organizations of the Church, concerning which much had been said during the conference.

The priesthood was counseled to read the revelations on priesthood in the Doctrine and Covenants, and to live according to them. "Let us," he continued, "help the poor, be united, and teach all men the truth that God has established this work in the earth through the Prophet Joseph. He closed by asking that God would bless the Saints everywhere.

The choir sang, "We thank Thee, O God, for a Prophet." The benediction was pronounced by Elder Charles W. Penrose, counselor in the presidency of Salt Lake stake.

Conference adjourned for six months.

We live to do good and make progress. We can make little progress and instead may suffer failure if we do not obtain the help of God and live in harmony with Him. God has crystallized His will regarding us in the Gospel of His Son Jesus. All who make eternal progress must accept His plan.

CURRENT EVENTS.

MR. CHAMBERLAIN'S VISIT TO SOUTH AFRICA.

An unusual and important political mission was begun Thursday last, when Colonial Secretary Joseph Chamberlain sailed from England for South Africa on the cruiser *Good Hope*. No one holding that high position ever visited the colonies before during his term of office, and the conditions at present are specially important. The honorable Secretary has been regarded as the head and front of those statesmen who favored the late war, and the Boers have looked upon him as the person directly responsible for the conflict. Just recently General Ben Viljoen declared that by the people of the conquered republics Mr. Chamberlain was the most hated of all Englishmen. The General expressed the hope at the same time that the nearer acquaintance this visit will give will cause better feelings. It is certainly a hard problem that can draw the Colonial Secretary from England to be absent several months. The establishment of prosperous conditions after such a devastating, bitter war will tax the powers of the best statesmen of both the mother country and the new colonies. The honorable Secretary finds it necessary to study conditions from a closer point of view, and he is certainly fearless in breaking with precedent and going to the seat of the difficulties. If he fails to settle them, he assumes the direct responsibility for the failure. It will be probably a long time before prosperity is again enjoyed by the new subjects, though the discovery of new mines in the Transvaal would hasten it. The Liberal leaders and the Boers as well as Mr. Chamberlain's own party endorse his going. It is to be hoped that his imperial mission will be successful.

THE SWEETEST SOUND I EVER HEARD.

The sweetest sound I ever heard,
A sound that made my soul rejoice,
Was not the treble of the bird,
Nor brooklet's trill, nor mother's voice.
It was a clear, emphatic "No,"
Flung by a youth at comrades who
Had tried their best to make him take
A glass of wine for friendship's sake.

SELECTED.

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